

# Sustainable Development Path of Traditional Sports from the Perspective of Cognitive Science

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## Abstract

With the popularity of the Internet and the advancement of technology, ethnic traditional sports are constantly changing the path of development, but without fully considering their characteristics and the essence of sports. Therefore, the sustainable development of ethnic traditional sports has been less than ideal and needs to be examined. This study investigates the internal mechanism of ethnic traditional sports from the perspective of cognitive science to improve the sustainable development of ethnic traditional sports. Theories on sports formation and case studies are analyzed to demonstrate the validity of the theories and that these theories can be applied to the sustainable development of ethnic traditional sports. The analysis shows that ethnic traditional sports must consider the anatomy and body, using competitive ethnic traditional sports as the basis to create different fields and make ethnic traditional sports sustainable.

**Keywords:** sustainable development; traditional national sports; cognitive science; sensitivity; athleticization

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## 1. Statement of problem

Each country has its own national traditional sports, but with the advancement of science and technology and globalization, traditional national sports are being replaced by Western competitive sports. Therefore, each country is now committed to ensuring that the traditional sports are receiving attention and that development of these sports is sustainable. In *A Brief History of Humankind and Homo Deus: A Brief History of Tomorrow*, Yuval Noah Harari uses a variety of approaches to illustrate the development of human history and uses philosophers' ideas to demonstrate why historical events happened and that they did not happen by chance. Yuval Noah Harari points out that at different times in human life, different theories have directed human life activities. In the Middle Ages, the main formula for acquiring knowledge was this: knowledge = scripture × logic. If there was a desire to find the answer to a question, the relevant scriptures were consulted, followed by logic to determine the exact meaning of the scriptures to solve the problem. (Harari & Lin, 2017)

However, the knowledge formula of the technological revolution is very different, as now it is  $\text{knowledge} = \text{empirical data} \times \text{mathematics}$ . If one wants to determine the answer to a question, evidence is required. Empirical data relevant to the question are obtained and analyzed using state-of-the-art mathematical tools, but this formula has a major flaw in that while it can only be used to effectively in the field of science, it cannot deal with questions of value and meaning. Thus, humanism offers a new formula and are motivated to explore problems with sensitivity using new lens. A promising formula is  $\text{knowledge} = \text{experience} \times \text{sensitivity}$ . If answers to a question are required, then the answers can be obtained by experiencing the world through the individual, the cognitive subject, the human body and brain holistically. This pursuit of knowledge uses the experience accumulated over the years and the notion of sensitivity. Use of this formula enables researchers to approach these experiences in novel ways (Harari & Lin, 2017).

Hence, external information such as scriptures and data used since time immemorial is inadequate. The human body is the mediator of internal and external information communication and is the subject of logic and mathematics. Integration of information must include the body, which contains the brain, the organic composition of the organism.

Traditional sports constitute human knowledge, and analyses of this human activity can use the formula offered by humanism. It can be argued that the sustainability of ethnic traditional sports may not involve highly sensitive competitive experience and may not seem to have any connections to the sustainability of ethnic traditional sports. Research has shown that experience is a subjective phenomenon with three main components: perceptions, emotions, and thoughts. It contains all perceptions, the emotions that occur, and thoughts that come to mind at any given moment. Sensitivity comes from noticing one's perceptions, emotions and thoughts, and allowing these perceptions, emotions and thoughts to influence oneself. In other words, it allows new experiences to change one's perspective, behavior and even personality. Thus, experience and sensitivity will form an infinite cycle of mutual reinforcement. Without experience, sensitivity to anything will not arise, and without sensitivity, nothing can be experienced, and experience is a process of practice, so sensitivity must mature slowly through practice. (Harari & Lin, 2017) In real terms, the human body has a high sensitivity to traditional ethnic sports, as the body undergoes many experiences when engaged in physical activity, and these experiences form the knowledge, rich and diverse types of traditional ethnic sports.

The essential feature of sports is physical movement, and motor skills are built on a learning process based on physical movement, which is itself a physical experience. Therefore, the acquisition of motor skills is also the formation of bodily sensitivity, and this bodily sensation must first be physically experienced, and only when the body experiences the sport can it produce the corresponding perceptiveness of the sport. Sensitivity allows these perceptions to change one's own views, behavior and personality and thus consciously experience is impacted. Therefore, a sustainable sports program that gets people to actively practice a sport, experience a sport repeatedly so that the physical perception of that sport can be generated must consider the role of transmitters and receivers. According to Harari and Lin (2017), humanists believe that human life proceeds in a gradual process of inner change, through the experience of the body, which allows one's consciousness to grow from nothing to something. Despite the existence of ethnic traditional sports, not much has been done to actively promote this form of human activity. Wilhelm von Humboldt once said that human wisdom comes from the broad experience of life. He

asserts that there is only one peak to conquer in life, and that involves trying to experience all the sensations of bodily perception"(cited in Bruford, 1975)

Although ethnic traditional sports programs are often present in our lives, the lack of a well-developed technical system of competitive types and loose physical activities make it difficult to accomplish a profound experience of high sensitivity, leading to difficulties in forming physical knowledge. There are different kinds of knowledge. If knowledge is a type of human knowledge of the world, then bodily knowledge is a dynamic type of human knowledge of the world. Without applying this knowledge, the sustainable development of ethnic traditional sports cannot be well executed as physical experience is severely limited and does not generate the relevant high sensitivity in a comprehensive and profound way. The associated hypersensitivity that arises in turn is what allows these perceptions to change one's perspective, behavior, and personality to consciously engage in relevant experiences. To make ethnic traditional sports sustainable, discussions on ethnic traditional sports must be based on knowledge of the body and anatomy. Competitive ethnic traditional sports need to be re-examined by integrating different situations using Internet technology appropriately. Practitioners of ethnic traditional physical education programs should balance the use of technology and knowledge of the human body.

## **2. Highly sensitive competitive experience in the heritage of ethnic sports**

### **2.1 The body has cognitive sensitivity**

All human culture is promoted by humanization, which is the act of human body experiencing things; hence, the human body is the root of human experience of all things, and without the body as a carrier there is no way to talk about human experience. Maurice Merleau-Ponty, on the body as a medium of communication between experience and what is outside, state that the body is the vehicle to establish connections with the world without actively and consciously thinking about the relationship between what is grasped, the distance between one's surroundings and the person. There is no need to think about the world intentionally, as the body can feel all the scenes, and the fingers can instinctively feel the size of the object and its shape and other characteristics (Maurice, 2003). Merleau-Ponty's thought makes it clear that the body is fundamental to human existence and that it always occupies an important place in the search for knowledge and truth.

Regarding experience, sensitivity and the body, Bryan S. Turner also has a relevant explanation for the ontology of the body, arguing that body cognition is the presentation of the nature of social relations, either understanding the body as a system of symbols, or seeking to understand how bodily practices are metaphorical of larger social structures. They understand the body as a social construct in terms of social power and knowledge and see the body as the result of the influence of a social discourse. The body is composed of different practices (Turner & Turner, 1992). William James in Behavior Change Thought also asserts that everything around us revolves around the body and is perceived from the body's perspective. Bourdieu adopts a similar view, dividing knowledge into two categories: knowledge that has nothing to do with the body and is transmitted through other media, and knowledge that is integrated into the body. He explains that what one learns through bodily experience is not one's private property, unlike knowledge that can be bragged about, it is what makes a person why they are. This was particularly evident in societies where there was no written language. In those days, the sustainability of knowledge could only be passed on with the help of the body as a carrier. Once this knowledge is separated from

the body that carries them, they will not survive, so they can never be separated from the body either (Bourdieu, 1990).

The answer to the question of how exactly did the civilizations and symbols that rule humanity today, and all the spiritual and material civilizations that mankind has created and passed on to this day, come about, or where their roots are, varies. Symbols are the most abstract and diverse special entities created by human experience and sensitivity. Their formation is a complex process and a rather complicated mechanism of action. However, the universal law of things states that all the symbols of cognitive and temporal meaning that man is given undoubtedly originate from man himself. Since people's bodies are all that people are, and without them there is no way to talk about human existence; there is no doubt that all symbols are formed and produced by the human body; what the human body does and knows. This is because all human cognition comes from the actions, perceptions, experiences and sensations of the human body; it is always the most intuitive cognition of the human body (Zhang, 2013). Regarding this symbolic perception of bodily perception, Foucault, on the other hand, argues that "representations of bodily perception cannot resort to experiences beyond the body or to the subjectivity of the individual psyche (Michel, 1998). Rather, the most intuitive feelings arising from the bodily experiences of people's lives can be directly controlled without reflection. For example, the sound, that is, the production of human language, in the process of human evolution, human collaboration to complete the task of hunting more and more. In the process of collaboration communication must be effective. Therefore, communication skills need to be honed, for example in pronunciation, the laryngeal organs need to be used to effect the transformation and to be able to issue the clear syllables they need. Even in the most important aspects of human activity, language requires labor. (Marx & Engels, 1986) In sports, it has been asserted that ethnic traditional sports arose out of very specific social practices of mankind initially, such as in social activities of religion, labor, recreation, education and military and have continuously evolved to become independent, eventually forming physical forms and spiritual consciousness with their own unique characteristics. Therefore, it can be said that the emergence and development of sports and the emergence and development of symbols are in the same vein (Chen, 2018) as sports is seen as a dynamic physical symbol, which has a powerful metonymy that can break through language barriers and thus achieve real-time and effective interaction (Chen, 2018).

The ability of human beings to create and develop symbols, for motor learning, is also a gradual process. It is in the continuous experience to generate sensitivity, and sensitivity promotes the person to continuously experience new things and generate new sensitivity. As human beings continue to grow, sensitivity then increases. In this regard, Kant argues that man's body is indispensable not only in the initial conception of his own sensitivity to external things, but also in the construction of internal connections of complex concepts. The maturity of man's thinking mirrors the development of his body. When his organs are fully mature, his thinking ability is quite perfect. Therefore when the human mind grows as life grows, it develops naturally (Immanuel, 2005).

## 2.2 Highly sensitive perception is profound

Yuval Noah Harari in "*A Brief History of Humankind and Homo Deus: A Brief History of Tomorrow*" has included an example of his tea drinking. He said that he initially drank tea only in the morning when reading the newspaper, and it was a particularly ordinary kind; in fact, at that time he drank tea just an excuse, mainly to enjoy the pleasure brought by sugar. Suddenly one day, he realized that he did not really drink tea, so he began to purposefully try to

drink tea seriously, and slowly he began to feel the unique pleasure of drinking tea, and from then on he fell in love with drinking tea. (Harari & Lin, 2017) If Yuval Noah Harari had changed his attitude to drinking tea, it would not have been possible to feel the difference between the tea leaves and the porcelain used in drinking tea, and the sensations produced would have been very different. Yuval Noah Harari drank tea when reading. When he closed his eyes and concentrated on drinking tea, he began to discover the unique charm of tea and developed a high sensitivity to tea. That sensitivity to tea brought him new emotions and experiences, prompting him to try different tea varieties.

The French philosopher Gilles Louis René Deleuze, in *Francis Bacon, The Logic of Sense*, explains the emergence of human sensitivity through an interpretation of the art of painting. That the human perception of symbols and their creation is not an internal introspection but constitutes the objects and concrete images of pictorial art through the experience of the body and the feelings and sensitivities generated by the body resulting from that experience. The infinite source that generates artistic creation is the sensitivity of the body as it is generated by the experience of the body (Zhang & Zhang, 2014). Regarding the relationship between bodily sensations and our bodily experience, Deleuze argues that the sensitivities generated by the body are produced by the impact on our sensory organs of whatever we experience in life. This force that collides with the sensory organs is a force that is unseen but exists widely in the universe. This force is also closely related to the person's sensitivity, because there must be a force acting on the body to create the sensation (Deleuze, 2017). The size of the force meeting the wave is also related to the size of the sensitivity generated in the body. Without the force acting on the wave no sensitivity is generated. In other words, all sensitivity is only generated by the force (Deleuze, 1983). This process of creation is essentially a highly intensive experience of the body's sensitivity, an experience of great tension that sensitizes the body, which inspires an explosive state that only the display of symbols seems to be able to free itself from. In this state there is a need to get rid of this inner urge and drive of extreme tension, which can only be achieved through our muscular activity. One can imagine that all muscular tissues are consciously doing various movements under the strong internal drive of the body. As we engage in various movements within our bodies (emotions, thoughts, feelings), the blood vessels change accordingly, and in turn the changes are accompanied by changes in fluid production, body temperature and skin tone (Nietzsche, 1986). This also shows that the experience of sports, especially in a highly sensitive way, can lead to extreme inner tension. To release this extreme inner tension, one will take the initiative to practice the sport that creates the inner tension to reduce or get rid of this inner drive and impulse.

Conscious and profound experience of different events will produce a high sensitivity to the events. For example, when Hao Haidong led 16 teenagers on a visit to Barcelona in Europe, the teenagers tried to kick the soccer ball into the basket for an hour without success, and it took Hao Haidong five times to kick one ball. Lionel Messi was able to kick the ball 5 meters from the basket, once, and at 10 and 15 meters from the basket, just twice. Besides, Messi could pass and kick a good ball in a multi-pack situation; Kobe could pass multiple people in a row and then score with his body off-balance and vacate the air for a shot (Mao, 2017a). Although it is true that Messi does not necessarily practice kicking the ball into the basket, and Kobe does not necessarily practice shooting while off balance on purpose, they have a very high level of basketball or soccer awareness due to the intense technical training they both underwent in soccer or basketball. They make these moves unconsciously depending

on different circumstances. This is true for soccer and basketball; the same principle applies to ethnic traditional sports.

From a physiological point of view, the formation of hypersensitivity is in fact the formation of conditioned reflexes. Pavlov's conditioned reflex is an advanced reflex activity formed through repeated practice later in life. The acquisition of motor skills is actually a temporary neural connection of the action conditioned reflexes established by the cerebral cortex for movement, a response elicited by the stimulus, the first kinesthetic conditioning the second action, the second kinesthetic conditioning the third action, and so on, thus producing a continuous action response, according to Deng, Wang, & Qiao (2009). Hence, in undergoing certain experiences repeatedly, the experience gradually deepens and the sensitivity increases, reaches a high sensitivity, and the high sensitivity has in turn prompts the body to experience the behavioral change, making the degree of change more profound.

### **2.3 Survival environment is a petri dish for sensitivity**

For the traditional culture of a nation, the geographical environment in which the nation lives belongs to the soil where the culture grows, and the national festivals and celebrations are equal to the nutrients without which the traditional culture of the minority cannot grow. For example, Mongolian children are born to ride horses, draw bows and shoot arrows; children in the south can swim and row boats at a very young age. This is the result of the horse racing, wrestling, archery, chess, singing and dancing practised by the Mongolians at the "Naadam" festival in July and August every year, and the dragon boat races held at the Dragon Boat Festival in the south.

The American psychologist Krech (1981) conducted experiments on the cognitive activity of infants and conclude that infants are initially governed by the stimuli of their environment, and as they slowly develop, they begin to introduce their own behaviors. They start doing things they think are fun, like they start kicking their covers and start hitting some toys that make noise. The concept of a complete object or thing is formed when in the initial recognition of a single feature of the object is fused into a system. Ye Mei (2003) also conducted an experiment on improving the sensory sensitivity of muscle movement in young children by involving 20 young boys aged 2-3 years old, using Montessori teaching aids of different heights and thicknesses as experimental tools to insert "holes". The experimental results showed that after the time-limited practice, there was a substantial increase in the sensitivity and effectiveness of the movement to improve the young children's sensitivity to the various shapes of the teaching aids. Therefore, Ye Mei concludes that competitive mini-games are feasible for the improvement of young children's sensitivity (Ye, 2003). It is these consciousnesses, cultivated from an early age, that lay a solid foundation for the refinement of human thinking and understanding in the future. Therefore, thinking, awareness and creative abilities are slowly developed from early exposure to objects, events and the environment.

Traditional holiday celebrations nourish sensitivity, and even if there is soil, and if there is no nourishment, sensitivity still slowly dies out. Both the Mongolian "Naadam" conference and the Dragon Boat Festival in southern China provide an opportunity for people in the region to experience traditional ethnic sports at high intensity and in an environment that allows them to experience traditional ethnic sports with local characteristics, thus making them physically identifiable to the people of the region. The rituals also enable the transmission of traditional ethnic sports. For example, the "flower-grabbing cannon", which is held during the A-Ma Temple

Festival by the minority groups in the south, is sustainable because the "flower-grabbing cannon" is held every year during the festival, and the "flower-grabbing cannon" is a competition-based ritual.

Even when confronted with the same stimuli, human behavior and sensitivity will be different depending on the environment. American psychologist Philip Zimbardo conducted an experiment in a simulated prison at Stanford University. Zimbardo recruited 24 men without any criminal history and were in good psychological condition as participants in the experiment, and randomly divided them into two different roles of "guards" and "prisoners" in the simulated prison. The participants quickly assumed their roles, with the originally mild-mannered "guards" gradually displaying sadistic pathological personalities and the "prisoners" displaying frustrated and obedient criminal states. (William, 2014a) Therefore, the environment that people face during the festival celebrations is a high-intensity environment for holding ethnic traditional sports, and people in high-intensity ethnic traditional sports activities will develop a correspondingly high sensitivity, which in turn determines their perceptions of ethnic traditional sports programs.

#### **2.4 Competitive sports are high-sensitivity sports experiences**

The body is the carrier of athletic sports, and the development of athletic sports is the result of high-intensity physical movement, which is centered on physical experience. The creation of athletic sensitivity must be accompanied by a large number of repetitive physical movements. Later, moments of sensitivity have an impact on the experience. One's motor abilities are acquired through one's own efforts. According to Kaneko Akitomo, in the process of acquiring motor skills, the qualitative leap of skills from nothing to something is not obtained by any external force, but by one's own efforts (Wang, 2012a). In other words, human motor skills also develop sensitivity in the process of continuous experience. Kaneko Akitomo also believes that as repeated practices of a certain movement are performed, different sensations are consciously experienced and compared before and after the exercise. Movement practice in a different movement creates anticipation of the unknown movement that will follow, and this unsatisfied anticipation will lead to endless repetitive practice (Wang, 2012b). It further indicates that sports that evolve into different degrees of athleticism must be experienced with different degrees of effort and sensitivity. Mao Peng (2017) believes that to generate high sensitivity, conscious effort and sustained effort is necessary. At the same time, the experience needs to be purposefully grounded, and this experience also needs to eliminate shortcomings and promote optimization in a timely manner. However, this optimized experience is not generic and only highly optimized and capable of adapting to highly complex and intensely changing environments. Following this observation, removing the bad and promoting the good will ensure that the resulting sensitivity achieves better results. It is different from the saying that the result of work comes naturally. The result of deliberate and unintentional chanting of sutras, regardless of the conditions, cannot achieve a high-level result. Only under the action of high-level work can the corresponding high-level outcomes be produced. but training is of paramount importance. Ordinary training efforts, however, do not provide a true, nuanced discriminatory response to highly complex change scenarios. Therefore, competitive play is even more important. Feedback judgments are automatically provided in competitive play, being naturally richer and more highly complex. In intensely changing scenarios, this is a necessary and excellent catalyst for progressive growth. The degree of approximation of the training process to advanced competition practice is an important prerequisite and guarantee of high sensitivity generation (Mao, 2017b). The performance principle suggests that thoughts and

feelings are generated through behavior (i.e., sensitivity), and that sensitivity arises only with the experience of behavior. Human behavior has a great impact on the person's internal sensitivity. Conversely, intrinsic sensitivity in turn promotes human behavior (William, 2014b). The stronger the behavior, the higher the intrinsic sensitivity is generated, just in response to Mao Peng's point of view. To generate a high degree of sensitivity in sports, the usual training must be close to the level of competition. That is the premise and guarantee of generating high sensitivity. Ma Yi and Qi Chunyan (2006) conducted an experimental study on the changes of shooting percentage of 40 outstanding basketball players under different exercise load states. They found that the shooting percentage was higher under medium load. The findings indicate that the shooting training must provide athletes with a level of physiological load close to or up to the general game, and coaches must not slacken on training to improve athletes' physical functions to prompt athletes to adapt to greater athletic intensity. Only then in the game can athletes maintain a better shooting percentage (Ma & Qi, 2006). This observation shows that athletic sports belong to highly sensitive sports.

## **2.5 Complete the sustainable development of national sports culture through the competitive development of national sports**

The sustainable development of traditional ethnic sports requires people to practice traditional ethnic sports consciously and actively. However, making that happen requires a paradigm shift, informed by research and theory. The body is the basis for experience, which is the prerequisite for sensitivity generation and symbols are the outcomes of sensitivity generation. Sensitivity directs the body to experience the dynamic body symbols that have been generated. Ultimately, it is about sensitizing the body to the sport, and subsequently the body's sensitivity guides the body to engage in the sport. There is a need to allow the body to experience whatever sensitivity it wants to develop. The sustainable development of ethnic traditional sports must follow this principle. Without developing a high sensitivity to traditional sports, one will not experience ethnic traditional sports fully. Without long-term high intensity experiences of ethnic traditional sports, it is impossible to develop a high sensitivity to ethnic traditional sports.

The creation and development of various programs promoting traditional sports is the result of the gradual growth and maturation of this special dynamic system. The dynamic body symbols are the manifestation of human symbols to retain cultural information. For example, the different geographical environments and cultural backgrounds in which the Eastern and Western countries are located have led to the development of different sports cultures in the East and the West. The physical behavior is different, and the spiritual qualities vary. Hence, there is a need to maintain a highly sensitive experience to perceive specific techniques and programs to sustain traditional ethnic sports. Moreover, sustainable development requires a supportive cultural ecological environment.

In today's society, the speed of information dissemination is unimaginable, and the earth has become a global village. In this village, if the national culture has no defining characteristics, it is difficult to gain a foothold, and then the status of the nation in the village may be reduced. At the very least, in the exchange process of "villagers", a nation's culture will lose its attractiveness and cultural development will stagnate, or in serious cases, it may lead to cultural extinction, because it lacks the necessary qualities. Under the powerful impact of western competitive



sports, if traditional national sports are not fully explored for their fun and value, they will be extinct. Therefore, action must be taken to fully exploit the fun of traditional ethnic sports and make them sustainable.

### **2.5.1 The athleticization of ethnic sports**

Traditional ethnic sports are also the products of the world experienced by previous generations and they carry new sensitivities. The sensitivity of the practitioner through his or her own actual experience constitutes the source of new sensitivity, and the process of acquiring this new sensitivity is also the process of acquiring new experience. (Jia, Li, & Yang, 2009) According to Kaneko Akitomo, it is only through constant experience that sensitivity makes a difference, leading to a certain state of never-ending expectation, which in turn brings about an unrelenting desire to practice ethnic traditional items. Therefore, the athleticization of ethnic traditional sports is one of the ways to make ethnic traditional sports programs sustainable. The athleticization of traditional ethnic sports necessitates an increase in the number of traditional ethnic sports events and the highly competitive nature of traditional ethnic sports programs. Inevitably, traditional sports events must be held regularly, which will increase the frequency of traditional sports practice and promote people's desire to practice traditional sports. Competitions of traditional national sports must require competitive techniques, and the formation, development and maturity of competitive techniques must force people to spend a lot of time, physical strength and energy on the practice of traditional sports. Practice in turn requires the body, and physical practice and experience to develop sensitivity. If the essential characteristic of sensitivity is that it directs the body to engage in an activity, then the experience presented by the individual is the sensitivity of the body. It is thus understood that both the dynamically existing experience and the dynamically existing motor skill can be classified as sensitivity. This will enable traditional sports athletes to hone their skills and achieve higher standards of performance.

### **2.5.2 The implementation of athleticization in traditional sports**

In the context of today's sports world where competition prevails, ethnic traditional sports can be modified into competitive sports, games or sports in line with the competitive mode of the times, making them hierarchical and systematic. Schools are the cradle where children learn and grow up, and in this regard, it is important to use the power of the state to compel schools to offer competitive ethnic traditional sports and set up an assessment mechanism to expose the nation to competitive traditional sports from childhood, to develop sensitivity to traditional sports elements in the nation from an early age and to enable the nation to develop their ability to create ethnic traditional sports from childhood, thus promoting better and sustainable development of ethnic traditional sports.

While making ethnic traditional sports competitive, there is a need to improve the living environment of ethnic traditional sports; therefore, there is a need to move the national will to strongly advocate ethnic traditional sports in traditional festival celebrations, not only to change perceptions and people's behavior but also to prompt people to experience ethnic traditional sports with higher intensity, so as to cultivate people's high sensitivity to and appreciation for ethnic traditional sports.

## **3. Conclusion**

Through the above discussion, the approach to the sustainable development of ethnic traditional sports can be summarized as follows:

3.1 To hold national traditional sports events frequently and regularly will make people aware of the importance of developing traditional sports and highly sensitive to traditional sports. These events will elevate the status of traditional sports and bring sustainable development.

3.2 To fully exploit the fun and value of traditional national sports and adapt them into a hierarchical and system with modern values so that children are exposed to them in the school curriculum from an early age. This will prompt the sustainable development of traditional national sports by cultivating creative ability from childhood.

3.3 To advocate strongly for the increase of national traditional sports athletic elements in traditional festival celebrations to improve the field for people to experience national traditional sports, thus increasing the ways for people to experience traditional sports at a national level. Sensitivity could be enhanced to foster better sustainable development of traditional sports on a national scale.

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